142
202
301
302

Plate V

1. Iwawasei. Chiriguano Indian girl from the region of Caruruti (near the middle course of the Parapití River). Her hair is cut short as a sign of mourning for the death of an aunt. (Photo. A. M.)

2. Chiriguano Indian girl from the village of Ibopeyti (upper Pilcomayo). She has put on her festival clothes and sports her most beautiful necklaces. (On her chest, necklace of silver coins.) (Photo. A. M.)

142
202
301
305
●

1: Métraux--50 E-5 (1929) 1930 SF10 Chiriguano SF10

/355 cont./

142
291
351
392

Fig. 26. Chiriguano woman lighting a fire. Upper Pilcomayo. (Photo. A. M.)

262
[075]

do not hunt nor eat this animal (Diccionario Chiriguano-Español, etc., p. 3).

[756]

Medicine men cannot under any circumstances eat pimento. If a man refuses to taste this condiment, one can be sure he is a magician (id., p. 184).

[765]

Grilled corn is strictly forbidden for persons in mourning, whose tears would dry up if they ate this dish.

[825] [189] the exclusive right to eat deer meat, which thus instilled in them the agility and suppleness of this animal. Women could eat, without

/357 cont./

252 A rudimentary way of preparing corn, but also little valued, consists of boiling the kernels in water for a long time until they have become soft (atiruru) (3).

262
881
765
846

3. Atiruru is a dish whose consumption is intimately associated with the observance of magico-religious prohibitions. It is the only permissible nourishment for girls when they have their first menstrual periods, for people in mourning, and for women for a period of ten days after giving birth (Diccionario Chiriguano-Español, etc., p. 14).

252 /358/ The Chiriguano make a broth with corn flour (api)
262 and meat, which is not bad.

They do not use haphazardly the 11 varieties of corn which they cultivate. Each, according to its properties, is intended for the preparation of a definite dish. Yellow corn (avati-hendi-vaé or avati-iyu-vaé) serves for making chicha or corn beer; white corn (avati-ndi) is roasted, as is avati-kanana. The corn called katšintši, or crinkled corn, is generally roasted, as are avati-tšore and avati-saimpini (gray corn), which are intended to be roasted and made into flour.

262 Avati-rai, or small corn, is planted only in times of scarcity when the harvest has been bad. Of small stature, it yields only one ear of reduced size, but has the advantage of growing fast (Nino, pp. 241-242).

A Chiriguano's meal in normal times is not made up exclusively of corn, even if this grain figures in all his menus. The popularity which corn has is also shared by beans, or kumanda. The Chiriguano cultivate 11 varieties of them also.

The Chiriguano eat beans either dry or fresh. In the
[252 latter case they are cooked in the pod in water or under ashes.
263] Beans boiled in the pod are seasoned with pimento. Then one has the dish called sopiriwa.

2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10

852 **Initiation rites.**—Some time between the ages of 7 and 12, a boy had
304 his lower lip perforated by a shaman, who used for this purpose a sharp deer horn. The ceremony was performed only when a sufficiently large group of boys in the village was ready for it. Before they underwent the ordeal, the boys were told that they must show fortitude and that subsequently they could give up the affirmative "á, á" for the masculine "tà." A short period of fasting followed the operation.

851 **Marriage.**—In contrast to the free life led by Chaco girls before mar-
191 riage, *Chiriguano* girls were expected to keep their virginity and were carefully watched by their mothers.

Chomé (1819 b, p. 202) says that a suitor provided his prospective
983 father-in-law with crops and game. This statement suggests bride serv-
191 ice, a custom widely spread among *Guaraní*-speaking tribes and one observed by the *Chané* of the Parapetí River a few decades ago. The bride-
591 groom settled temporarily or permanently with his wife's family.

595 Polygyny, at least in recent times, was restricted to chiefs or to men of
622 wealth. A man's wives generally lived together in harmony, but in many
556 cases they were kept in separate villages. Polygynous wives were often sisters or a mother and her daughter.

763 **Death.**—If the condition of a person was deemed fatal, he was surrounded by a group of women who gave vent to the most spectacular outbursts of grief. This anticipation of the funeral was regarded as a manifestation of affection and respect. The deceased, painted and
764 dressed in his best clothes, was placed squatting in a large chicha jar and was buried, accompanied by his possessions and some food, in the hut where he had lived. The urn was covered with a large jar or plate.
• 765 The closest female relatives cut their hair and deposited it on the grave. The widow, her head covered with a rag, mourned for a whole year, wailing at certain hours during the day with all the appearance of profound sorrow. She could not resume normal life until a close relative of her dead husband had suggested that she forget her grief. A drinking bout marked the end of mourning.

775 The soul on its journey to the land of the dead (*iwoka*) faced many ordeals. It had to walk under a wall of fire, over a boiling lagoon, between two onrushing rocks, and between the blades of gigantic scissors. Finally, the deceased reached a land where the dead lived in abundance and joy. This pleasant heaven was open only to those who had never violated traditional custom.

WARFARE

721 **Intertribal warfare.**—Raids to steal crops or cattle or to kidnap women were the main causes of intertribal warfare. The head chief convoked the lesser, i.e., village chiefs, harangued them and listened to their advice. Women performed a special dance and sang to stimulate the courage of the warriors, whom orators constantly exhorted to fight.

754
756 /147 cont./
731
825 According to the story of Guareral, the choncho is the
796 father of good sorcerers, especially those who make it rain, and the chena is the father of bad sorcerers, or those who hold back the rain. In any public calamity in certain places, all the Indians will gather around the Ipaye, or sorcerer, so that the calamity may cease. If this continues despite the sorcerer's promise and he is unable to blame anyone else for his impotence, as the choncho did, he is killed with blows and burned without pity, but if he can blame it on another chena, the latter will suffer the capital punishment, and his protests of innocence or ignorance will be of no avail. Such is the fury of the mob when they are exalted by the harangues of the good Ipaye!

825 Before passing on from these feared and respected birds, I
787 shall say in passing that at night a whitish bird that they call
763 Teté walks and flies about. When they see it, it is a sure sign to the Indians that in some house the women are about to cut their hair as a sign of mourning, that is, that someone in the town will die. As for the small owl /lechuza/, Suinda, the beliefs of the Chiriguano are the same as those of the common people of Europe and America, the differences among them being slight (1).

●765 1. As will be seen, mourning among the Chiriguano women consists of cutting their hair and wearing the dirtiest rag on their heads. Mourning is always complete, that is, they observe strict mourning for any dead person.

756 /148/ Good sorcerers, represented by the choncho, are very
754 compassionate, and they do everything possible so that the race may enjoy good health, fortune, good crops, without experiencing hunger or epidemics, while bad sorcerers bring every evil to the poor Chiriguano. They hold back rain and order epidemics, as well as hunger and death. Bad sorcerers are called Mbaecuá.

754 The Chiriguano does not die because it is so decreed, because
760 it is a condition of human nature; he does not die as a result of sin of the first man. He dies because bad sorcerers exist; without

/212 cont./

736 very easily manages to make the milk come down. She
603 grinds watermelon seed or sarsaparilla root, Isipocagua, and
824 washes herself repeatedly, squeezing herself over or above her
853 breasts, and makes the famished child suck continuously for several days, and in a short time she achieves the desired result. Sometimes even young women lose their milk. They then look for the root and juice of the sámolo, or cipoi, wash the breasts with this juice, and succeed in nursing their children again (2).

2. In the confirmation administered by the Bishop in October, 1909, in Ivu Mission, an old woman of some 60 years of age presented her granddaughter, whom she had nursed. She is still alive, and so is the twin granddaughter, although not very strong.

Joy and Grief

855 For the Chiriguano race their joy at the birth of a male child is the same as at that of a female child, because if the former helps his father in field chores and in hunting and fishing, the latter helps her mother in household chores, and the father as much as the grandfather very much like to eat meal which has been ground by the hands /213/ of their daughter
●765 or granddaughter. If either one dies, the grief that the old
855 people feel is very heavy. I witnessed many times a mother's agonies of grief over the death of her son and the profound feeling of the father over the irreparable loss of his idolized daughter.

797 What I am going to relate will better convince my
758 readers. In the month of July in the year 1909, a rabid dog
164 at the girls' school of the San Buenaventura de Ivu Mission bit Cecilia Yaguándai slightly and Ana Yarandui and Delina Aragúndai more severely. The two latter, younger than the

753 had asked for her as his wife, a proposal which had not been
754 accepted; but it must be noted that the Indians attribute every death to sorcery.

765 The loss of this child was greatly mourned by relatives
[764] and others, and her parents, who loved her very much, burned all of the clothes and things that she had, in addition to having buried with her the best and abundant clothing which her father had just brought her from the Argentine Republic. The girl had three donkeys which had been given to her by her father. They sold them in order not to see them any more, in order not to be reminded of their late daughter each moment and immediately weep.

855 I have related this event so that my readers may know
765 that the Chiriguano love their children whether male or female, so that they may see the grief they feel, and so that they may know that in case of hydrophobia the medicine which I administered to the girls Ana and Delina is a good remedy: after the last fever they are now completely well (1).

114 1. If some new missionary or other readers may not know of it, let them now know that ammonia drunk as drops in water and placed on snake bites and bites of other poisonous animals or insects is very efficacious. In ignorance of having been bitten by a spider, I suffered the consequences for seven months and got well as soon as I applied ammonia to it. For another bite I used ink very efficaciously: it is enough to paint the bitten part with it.

Deformed Children

845 It is not easy to ascertain why the Chiriguano kill their
847 children who are born deformed. Some writers have stated
732 that they do it so that all will be valiant warriors, but this reason is not satisfactory because deformed women are not found either, and certainly women are not good for war.

/292 cont./

Mourning

•765 The interment over, they cry all that day, until the sun sets and night comes; then everyone goes home, only the closest [785] relatives staying to weep. Fasting, already mentioned, lasts for [302] three days, and on the first day after the burial all the women relatives cut off their hair and lay it on the grave. While cutting it off they look toward the east. The hair stays on the grave for some time, and later they take it off, and, if they burn it, it is [826] not on the grave, but away. They prefer not to burn it, however, because they would feel heat /293/ on their heads. If they notice or sense some noise coming from the hole, they beat a stone, put it on top, and the noise stops (1).

764 765

1. If the deceased is a cacique, they all weep until dawn, and afterward they meet every night for about a week.

765 They also put on the grave the tembeta, the bag, and the weapons which belonged to the deceased, such as his lance or some kind of saber, bows and arrows, so that he will not go looking for them, and when for any reason they leave the house alone, they put over the hole the pestle of the mortar, and, if this is done, the deceased will not move from his place. The souls of [775] those who have died in a bad way, for example, suicides, walk about continually, find no rest, go showing at set hours, and are, according to what they believe, demons or their companions.

The dead person's nearest relatives sincerely grieve over the disappearance of the deceased, as the tears and sorrow shown on their faces prove. If, instead of a man, it is a woman who disappears from among the living, the widower feels the same grief; if the dead woman leaves small children, the picture that the house presents is truly heart-rending, the house where the morning sun will not find present the mother who so tenderly cared for her little ones (2).

2. The children demand to go back and they

/293 cont./

●765 are allowed to when the burial is over: an aunt accompanies them, especially a maternal one if they have one, and stays in the house for a while, if she does not have children of her own.

They look for her in vain, silent and confused, and not even the tenderness of an aunt, who must swallow her own tears in silence, can distract them from their thoughts. When she hears the motherless ones looking for and asking for the one who was the author of their days, she answers the poor creatures with emotion, and even with force, that she will soon return, either from a nearby town or from the field, and meanwhile tears run down her cheeks, giving the lie to her pretended serenity. But the innocent little ones do not understand and continue with their questions, looking at the aunt dismayed and even frightened. What a sad picture!

768 587 When it is a woman who leaves her husband a widower with children, naturally in a short time he must find another wife who will serve as mother to the motherless children and take care of the house, because a man cannot attend to the things which are the domain of a woman. For a short time he can get his close relatives to attend to such things, but they soon get tired or return to the duties of their own home. Then the widower must look for another woman privately and without hurting the feelings /294/ of the neighbor, who naturally understand the distress of the widower who, if he has a mother or an unmarried sister, does not take such a step and tries to abstain from a second marriage as long as he can, but in every case before the year ends he will have found a new companion to brighten his days and make his life pleasanter (1).

768 587 855

1. The widower tries to marry a sister of the deceased or a close relative, so that she will have affection for the motherless children. When a new wife is tyrannical or is thrown out, either some other relatives of the deceased or of the widower himself take care of the children; the Chiriguano feel deeply the suffering of bereaved children.

/294 cont./

765 589 [302] If it is a woman who is widowed, it is the law of the race that she must observe mourning for a period of one year, without it being permitted to shorten this period for any pretext whatsoever. After having wept for her departed husband for a whole day and after the burial is over, as has been said, she cuts off her hair and deposits it on the grave, where it remains for a long time, which I have not established exactly. This is the best offering that a widow can make to her late husband, and whether or not she loved him, it is a law which she must observe; otherwise she would incur the scorn of the people of the town, who would wonder at her conduct, she would lose her reputation, and the relatives of the deceased would resent it very much; they would take the children whom she loves so much away from her, and it would be hard for her to remarry.

765 589 [292] As a sign of mourning, a loving widow, as well as one who is not, finds the dirtiest and most ragged piece of cloth that she has in the house and puts it on her head; she wears this during the entire period of her widowhood. One who arrives in a Chiriguano town for the first time will wonder about this piece of apparel and ask about its significance, because there is always some woman who is wearing mourning for her husband, her son, or her brother, if it is not for her father or mother. Finally, the widow is condemned to cry day and night for one long year, and one who does not cry as she should incurs the wrath of the relatives of the dead man. When I was a missionary in Santa Rosa, the cacique Yarituí died of nothing less than malignant smallpox. The widow cried for him so much and so loudly at the beginning that very soon she became hoarse. Nonetheless, the relatives complained of her actions, accusing her of little love (2).

2. The weeping during mourning is done by the woman four times a day, at sunrise, noon, sunset, and at some time around midnight. At this last hour it is very sad.

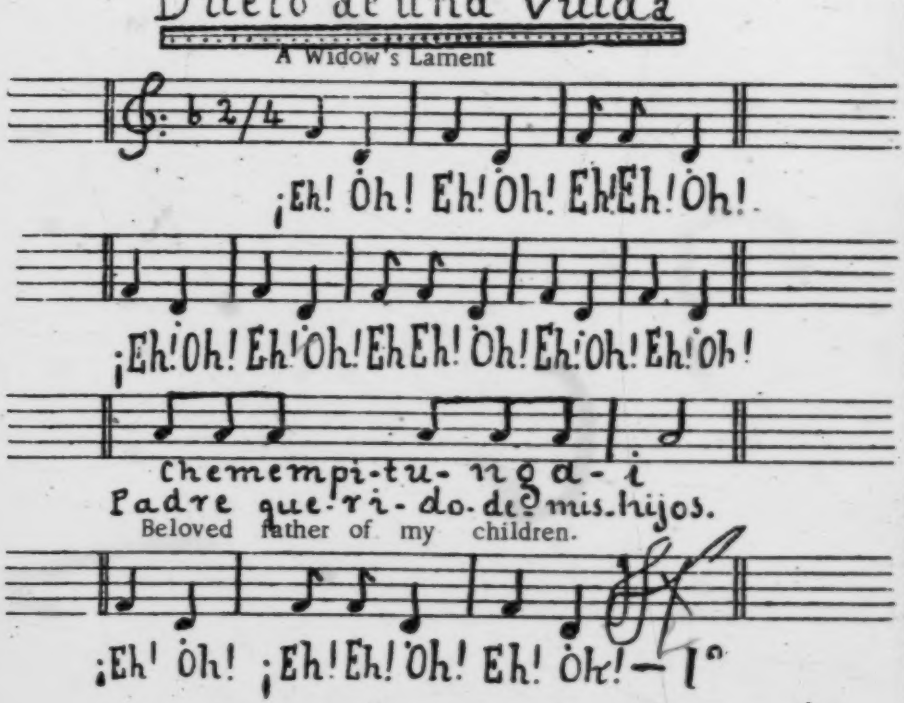
/296/

If while asleep they sometimes dream of the dead one, very soon the widow, or whoever the dreamer is, gets up and makes a commotion, which lasts for several minutes. Also, when one

/295 cont./

765 589 of the relatives comes from afar to the house of the departed, he does not greet anyone, but asks where the grave is, goes there, and, crouching down with his face toward the wall, cries for several minutes, and, when this is over, he then greets the living and the conversation begins in subdued tones.

589 765 539 [171] The song, as well as the way of weeping for the dead, is the same in all the tribes, but there are some small differences, as happens in the language itself.


Duelo de una viuda
A Widow's Lament
¡Eh! Oh! Eh! Oh! Eh! Eh! Oh!
¡Eh! Oh! Eh! Oh! Eh Eh! Oh! Eh! Oh! Eh! Oh!
Chemempi-tu- ng a- i
Padre que-ri-do-de mis-hijos.
Beloved father of my children.
¡Eh! Oh! ¡Eh! Eh! Oh! Eh! Oh! — 1°

1. If the deceased is a grandchild, she says: Chinamanino ngai! Beloved grandchild! And if it is a son or daughter: Chemempi mi ngai! Beloved son or daughter!

/295 cont./

765 589 When the year of mourning ends, the widow continues her silence until one of the relatives of the deceased visits her with all respect as a person worthy of veneration, because she has wept much and with grief for the dead; he tells her that this is now enough, that she can go out and again appear at the public drinkings, since this visit takes place two or three days before some general drinking affair. The widow makes them ask her many times and once more reflects on the virtues /296/ and greatness of the husband she has lost through death; she curses the bad sorcerers and poisons, finally consenting to stop mourning, leave the house, and take part in the coming fiesta (1).

1. During the year of mourning the widows are continually cloistered in their homes, coming out only when they have to; they go to the spring for water and to the field for food.

[302 301 292] During the year the hair has grown out at least some 30 centimeters; she then removes the rag from her head, combs her hair carefully, puts the well-known cosmetic on her face and feet, adorns her neck and arms with necklaces and bracelets, dresses in her best tipoy, and goes out with some woman friend. In this first appearance she does not take part in the dancing or singing, so that all may know that she still feels the absence of her husband, and all respect her silence. Only afterwards does her public life begin anew, like the rest, that is, she sings and dances as before.

587 589 A few weeks later, if someone should ask her to be his wife, she will probably consent, if she is still young and has small children, because the reader can imagine the suffering of a widow, 797 736 who must seek food for herself and her little ones. Oh, how often have silent tears run down my face on seeing the tears of widows and fatherless children who, for lack of food, not knowing whom to ask for aid, have come to the missionary or to one superior to them to ask for help! How could one deny it? Only a heart of bronze could have done so.

S:Nordenskiöld E-S,V (1908-1909, 1913) 1920
SF10 Chiriguano SF10

XIV.

Stained Teeth.

It was already related by VIEDMA[1]) that the Chiriguano stain their teeth. I have seen Chiriguano women in the Caipipendi valley stain their teeth a blackish blue with the leaves of a plant called »tajú». LASCH has made a study of the custom of staining the teeth among S. American Indians. He speaks of this custom from Cumaná, quoting GOMARA, according to which author the women stained their teeth at the death of their husbands.[2]) He further mentions that this custom prevails among the Miraña,[3]) the Piro,[4]) the Goajiro[5]) and the Arawaks[6]) in Guiana. To this I can, as shown by the map and table below, make several additions.

[1]) P. 181.

[2]) I have looked through all available editions of GOMARA in order to find this statement, but in vain. What I have been able to find about stained teeth in GOMARA P. 205—206 I give here.

»Préciance de tener muy negros los dientes, y llaman mujer al que los tiene blancos, como en Curiana . . . . Hacen negros los dientes con zumo ó polvo de hojas de árbol, que llaman ahi los cuales . . . . . a los quince anos, cuando comienzan á levantar la cresta toman estas yerbas en la boca, y traenlas hasta ennegrecer los dientes como el carbon; dura despues la negrura toda la vida.»

[3]) From MARTIUS.

[4]) » RADSONDI.

[5]) » WAITZ.

[6]) » MARTIUS (1). He writes. T. 1, P. 691, »Schwärzung der Zähne, die GOMARA, Cap. 73, von den alten Cumanesen angiebt soll hier auch vorgekommen sein.» This statement seems so vague, that I have not indicated it on the map. As far as I know it is not confirmed by other authors writing on the same Indians.

SelNordenskiöld E-5,V(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

XXVII.

Urn-Burial.

C
Ce
764

C
Ce
764
765
*171

The Chiriguano and Chané bury their dead in urns. The geographical distribution of interment in urns has been treated by several authors, particularly by PREUSS, BOMAN, OUTES, TORRES and PATER SCHMIDT. We can distinguish between two different methods of urn-burial in America. In one case the whole body has been stuffed into the urn, in the second the urn was only used for after-interment of the fleshless, and not unfrequently, painted bones. This secondary burial of the bones naturally requires smaller urns than those needed when the whole body is put into them. In some places children have been deposited in urns and adults in another manner.

It is natural that the conceptions on which direct or secondary urn-burial are based must be very different. The secondary burial of the bones in baskets instead of urns is of course more in conformity with this latter mortuary custom than immediate burying in urns. Secondary interment in baskets and in urns can also occur in the same cemetery. The basket is a substitute for the urn or vice versa[1]).

The essential thing in the secondary burial of the bones is their preservation which is considered most important. The direct interment in urns resembles burial in stone vaults and the like. The whole body is to be preserved, not only the bones. This should be kept in mind when we study the distribution of different kinds of urn-graves. EHRENREICH[2])

[1]) KARL V. D. STEINEN (3) P. 304.
[2]) (5).

6:Nordenskiöld E-8,4 (1908-1909. 1912) 1920
SF10 Chiriguano SF10
Chaco SF8

and above all Boman have assumed that urn-burial of adults is a Guarani custom. The latter supports this statement by the fact that this mode of burial is supposed to be very uncommon in the western zone of civilization and that it was chiefly used by the Guarani-Tupi tribes.

As this mode of burial is characteristic of the Indians I am treating of here, I will take up the question for closer examination and endeavour to make a map of the distribution of differents modes of urn-burial in S. America. Some finds of burial-urns, lately made by Uhle, makes the origin of direct urn-burial a subject which ought to be brought up for discussion again. I will here endeavour to show that direct urn-burial is chiefly an element of western culture, which most likely spread to the Tupi-Guarani tribes at a comparatively late period.

The Tupi-Indians on the coast of Brazil had this form of burial. This was, however, not the commonest mode of interment there. Direct burial in the earth was more usual as pointed out by Torres.[1])

Lery,[2]) Yves d'Evreux,[3]) Claude d'Abbeville[4]) Pero de Magalhaes[5]) and Nobrega[6]) only mention burial directly in the ground. Of these Lery is one of the greatest authoes of the 16th century who has written about the Tupi-Indians on the coast of Brazil. Thevet,[7]) Vasconcellos,[8]) the author of *Principio e origem dos indios do Brazil*,[9])

[1]) (2) P. 400.

[2]) P. 384. »Apres que la femme aura esté faite, mon pas longue à mettre ronde, ains ronde et profonde comme un grand tonneau à tenir le vin, le corps qui aussi incontinent apres estre expiré, aura esté plié, les bras et les iambes liez à l'entour, mis ainsi enterré pressant leurs chevaux.«

[3]) P. 126.

[4]) P. 329.

[5]) P. 210.

[6]) P. 93.

[7]) P. 219.

[8]) P. LXXXIII.

[9]) P. 195.

S:Nordenskiöld E-5,4 (1908-1909, 1913) 1920
SF10 Chiriguano SF10 ●
Chane SF8
South American Indians 53

C
Ce
764
765 ●
171*
S
102
764
765

Map. 16. The distribution of urnburial in South-America.

● = Primary urnburial. ○ = Secondary urnburial. ■ = Primary and secondary urnburial, or a combination of both occur. □ = Urnburial occurs. Unknown if it is primary or secondary urnburial.

/179 cont./
ornaments, bowls of silver and necklaces of turquoise and chrysocolla, and many other things.

It is quiet very early in the villages. People do not talk all night, as in a Choroti or Ashluslay village. The young men and the unmarried young girls do not rove about in order to lie together. The virtuous Chané and Chiriguano girls are guarded by their mothers, do not seek adventure, and do not admit gentlemen callers. There are no nocturnal meals, as among the Choroti and Ashluslay. In these villages people sleep at night, that is, if they

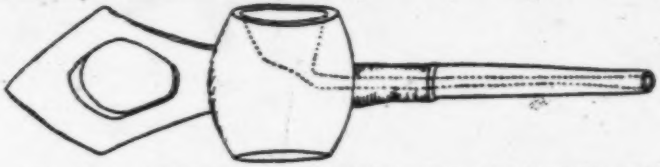


Fig. 88. Tobacco pipe. Chiriguano. Caipipendi. 1/2.

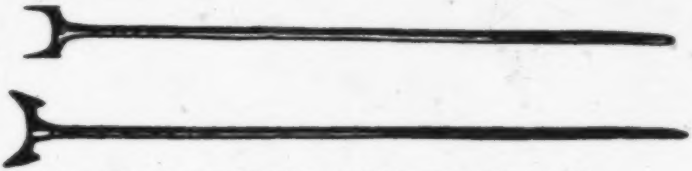


Fig. 89. Spade handle. Chiriguano. Ca. 1/15.

are not busy brewing maize for a festival.

Very early in the morning one is awakened in almost all villages by songs of lament. There is always someone who has lost a relative and mourns him loudly. If someone has died in the village, it is uncomfortable in the village for a person who likes to sleep late.

/180/ The women get up at the earliest hour in the morning, the men somewhat later, and the daily work begins. The first thing that the women do is to fetch water and take a bath, a truly refreshing bath.

They carry the water jugs in various ways. On the Rio Itiyuro the Chané women carry them on the shoulder, on the Rio Parapiti in a carrying net (Fig. 87). The latter custom is also

Ec /219 cont./

●765 302 [587] If her husband dies, the wife is supposed to cut her hair short. /220/ If she loved him very much, she does it twice. It is not until her hair has grown long again that she may enter into another marriage. If her father or mother dies, she cuts her hair short; if her child, her brother, or brother-in-law dies, she cuts it moderately short. Long hair means that it reaches to the shoulders. My question as to whether the men also cut their hair in mourning was answered with laughter. They content themselves with shortening only the longest. The men may not marry until about a year after the death of the wife.

C 765 301 If the woman is in mourning, she wears no ornaments. When I was with Maringay, his daughter-in-law had lost her little child. Though all the other women in the village wore many necklaces, she did not have a single ornament. She also did not take part in any festivity.

Ec 764 177 The Indians whom the missionaries baptize do not always like having to bury their dead in a cemetery. They at least want the dead to have water with them in the grave.

One does not free oneself so easily from the old, inherited ideas, in order to exchange them for new ones. /Pl. 18 appears here./

/221/ Chapter Thirteen

000 On the Life of the Chané and Chiriguano Indians (Continuation)

Ugly Words, Homosexuality, Suicide, Sense of Modesty, etc.

In the language of the whites there are, as is well known, a number of words that may not be used in polite society. Persons of the same sex may mention certain parts of the body only by their Latin names, whereas persons of different sex, as a rule, do not speak of them at all to one another. One word may be regarded as ugly, whereas another word for the same thing may be used at will. The reason why a word is forbidden is undoubtedly often difficult to determine.

7:Rosen E-5 (1901-1902) 1924 SF10 Chiriguano SF10

seen any Chiriguano using this typical ancient Andean garment. Ponchos of the cloak type, and robes of the kind used by the Chaco Indians, on the other hand, I have seen worn by the Chiriguano men, who put them on against cold and wet. Formerly the Chiriguano men dressed in the »chiripa», which was a rectangular skirt that was fastened in front to a cord tied round the waist, then passed between the legs, and fixed to the cord above the buttocks. One may still see, here and there, some small boy wearing nothing but this primitive garment. On their heads the men often wear a broad, red. turbanlike frontlet (fig. 194), and, when setting out on long marches, they put on their feet sandals, the straps of which bear distinct resemblance to straps on sandals that have been found in ancient graves on Puna de Jujuy.[1]

Fig. 195. Chiriguano boy with long, flowing hair. San Luis, Bolivia. Photo. E. v. R.

The women also possess sandals, but, like the men, generally walk about barefooted. The women's clothing consists of a loose-fitting, tubular garment made of woollen, or cotton, stuff. It is called »tipoy». The upper part of it is pinned together over the shoulders by means of cactus spines or metal pins, in the manner seen in fig. 190, which leaves the arms free, or the garment may be fastened under the armpits in the way the girl in fig. 194 is wearing it.

Nowadays the men mostly wear their hair bobbed, and with a frontal fringe (fig. 194), but I have seen boys, not fully grown, with long hair, hanging loose down (fig. 195). In former days all the men had long hair, which they gathered on the top of the head, where it was secured with a frontlet, a custom not yet quite discarded in some out-of-the-way parts of the country. The women let their hair grow long, give it a centre parting on the top of the head (fig. 190), plait it into tresses and tie it up, or allow it to hang loose. One may sometimes see girls with short hair (fig. 194), but in such cases the hair has been cut short as a sign that its owner has entered upon her first menstruation. On the death of a near relative it is also the custom of the women to cut off their hair.

Fig. 196. Wooden comb. Chiriguano. Bolivia. 1/1. Ethn. 03. 3. 829.

[1] Nordenskiöld (12), fig. 23; von Rosen (3), fig. 84.

[footnote 1 appears on p. 200 - - An.]

/25 cont./

C Ce 302

Cutting and Combing the Hair, and Head Adornment

The women wear their hair plaited into long or medium long braids hanging down to their shoulders (113). As can be

113. See Lehmann-Nitsche, op. cit., Plates XI and XII.

seen in Figures 4, 5, and 12 and in the photographs of Chiriguano women published by Lehmann-Nitsche, the hair of the women and girls is always parted over the forehead. The girls always have such a part from childhood. (See Fig. 8 /see p. 28/.) At the time of the first menstruation, the girls' hair is cut short (114), and the women also cut their hair in the

C Cs [881] [765]

114. Nord. 1, p. 210. V. Rosen, op. cit., p. 201.

event of the death of the husband or one of their close relatives; sometimes they cut it twice when the husband dies (115).

115. Nord. 1, p. 220.

C Ce 301 126

At the nape of the neck, and sometimes also at the top of the head, the hair is tied together with cotton bands. The collection which I brought to the Sociedad Cientifica del Paraguay contains 29 of these bands used by Inonó women, all of which have the same typical form.

Ce 301

Bands for Women's Hair, from the Collection

(I. A. 624-652.) (Inonó.) (I. A. 646 and 641 shown in Fig. 32a and b.)

The length of these bands for the hair, on the average, is 1.04 cm. /sic/. The longest band measures 1.45 meters, and the shortest, 0.65 meters. The average length of the tassels is 14.3 cm. The longest tassel measures 17.5 cm.; the shortest, 9 cm.